# The LUTHERAN

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**On their way rejoicing**

Vol. 43, No. 50

SEPTEMBER 13, 1961

# The Critical List

"WOMAN, BEATEN BY HUSBAND, CRITICAL."

That's the way the headline read. I couldn't help thinking, "She has a right to be critical."

I get that reaction every time I see the word "critical" used in a newspaper. Invariably, it is used to describe the condition of a person in a serious, life-or-death state of health. But as an adjective, it always sounds as if it refers to the person, rather than the condition—as if it were talking about a *critical* person.

AND OF COURSE, there are people like that, always criticizing someone. Maybe the wife in the headline was critical *before* she was beaten, and her husband had had all he could stand.

Another recent headline said, "JOHN DOE STILL CRITICAL." We all know good church-going Christians who would rate that headline, without even being sick. A list of such people would be, in a very real sense, a "critical list" to rival the ones we find in hospitals. Spiritual health is impaired by the leprous erosion of unchristian thoughts, feelings, and words.

THE REMEDY for this condition is to be found in the Great Physician, Jesus Christ, the healer of both bodies and souls. How much better the tongue can be used, according to His prescription: "Love your enemies, *bless* them that curse you, do good to them that hate you, and *pray* for them that despitefully use you."

If we can treat even our enemies like that, with what deep love should we treat our fellow-believers and brothers in Christ!

—CLAYTON G. VAN DEUSEN

The LUTHERAN — News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Queen Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

**CHANGE OF ADDRESS AND RENEWAL ORDERS**

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Church in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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## THIS WEEK . . .

● CONFIRMATION instruction will be given this year to about 120,000 boys and girls in United Lutheran congregations. Next spring they'll kneel at the altar and be received into church membership. It's a normal process that follows a familiar pattern.

Things are quite different in Europe. Communist opposition and lack of parental interest are causing churches there to take a long hard look at the *Crisis in Confirmation* that Dr. Wiencke describes on page 11.

● WANT TO RETIRE? An 80-year-old commuter doesn't think you should. Read about a woman who got her first job when she was 63 in Betty Lawrence's article on page 16.

● COMMUNISTS run most of the Balkan lands, but the Orthodox churches continue to work without hindrance. These *"Churches Under Pressure"* hope to strengthen their programs by closer ties with Christians in other lands, Dr. Francis House reports on page 18.

● ATOMIC TESTING poses a threat to world security equal to war, Associate Editor Stauderman points out *In Conclusion* (page 50). Churches have taken strong stands against the danger to life and health of unlimited nuclear exposions, but the Russians have again begun tests and the U.S. may follow.

● ANOTHER dangerous weapon is the human tongue. St. James said it first and this week's *Guide to Bible Study* (page 32) adds a useful admonition for us all.

● NEXT WEEK we will feature a picture story of the building boom among our mission congregations. One of the new churches may be in your neighborhood.

# THE CHURCH IN THE NEWS

## Liturgical variety proposed

An unchurched person who ventures into a Lutheran service must sometimes feel as if he's gotten into a secret meeting, Dr. Edgar S. Brown of New York told the Lutheran World Federation's conference on worship. The conference met last month in Bavaria to discuss ways in which the Lutheran liturgy can be made more meaningful to modern man.

Even members of Lutheran congregations need instruction and experience before they can become full participants in the service, Dr. Brown pointed out. Too often churchgoers regard themselves as "spectators" while the "experts" act out the liturgy, the director of the United Lutheran Church department of worship continued.

Modernizing ancient rites doesn't solve the problem, Dr. Brown said. He urged the church to "leave room for the liturgical creations of today." There should be an "evangelistic-missionary" type of service for those who are unchurched as well as formal liturgical services suited to the "family of loyal church people," he advocated.

Discussion brought out that in recent years much stress has been laid on proper use of the liturgy. Very little thought has been given to the way liturgical forms must appear when addressed to the unchurched. Conferees agreed that a variety of forms was desirable, in order to appeal to people both inside and outside the church.

## ALC leader urges peace talk

Americans ought to do a better job of making known their desire for world peace, a Lutheran leader told the U.S. State Department last month.

Dr. Fredrik A. Schiotz, president of The American Lutheran Church, reported that a recent trip through Europe had convinced him that a better presentation was needed. "I was informed that at some pastoral conferences in the East German Zone it has been said that America wants war and Khrushchev wants peace," he said. Pastors had heard reports from the Communist-sponsored Prague Peace Conference and wondered whether it might not be true that there is more effort for peace in Moscow-oriented nations than in the West. Pastors were told that President Kennedy had sent no greetings to the conference while Premier Khrushchev had.

"While it is well known that the Prague Conference was a Communist propaganda medium, there may be great value in presenting the Western concerns for peace in such a setting as well," Dr. Schiotz remarked. "It might be well that the U.S. give thought to utilizing neutral or Communist-slanted international conferences for presenting America's concern for peace and the well-being of underprivileged nations."

## Want conference disbanded

Members of the conservative Synodical Conference are the big Lutheran Church—Missouri Synod, the Wisconsin Synod, the Evangelical Lutheran (Nor

wegian) Synod and the Synod of Evangelical Lutheran Churches (Slovak). Last month the Wisconsin Synod voted to end all relations with the Missouri Synod, which it charged with "unionism."

Last week the 15,000-member Evangelical Lutheran Synod, smallest body in the conference, reaffirmed its refusal to have any relations with the Missouri Synod. It said the Synodical Conference was no longer serving its purpose and that its existence "is no longer truthful." Meeting at Mankato, Minnesota, the ELS called on the 1962 Synodical Conference convention to "institute measures to dissolve the conference."

Charges against the Missouri Synod by the ELS claimed that the Concordia Seminary faculty did not hold the "Holy Scriptures to be the infallible truth" in historical and geographical matters; that "gross error, publicly promulgated, goes unpublicly unrepudiated" in the Missouri Synod; and that the Missouri Synod's doctrinal committee had held discussions with representatives of the National Lutheran Council, which represents most of U.S. Lutheranism outside the Synodical Conference.

## Israel decries proselyting

Stones hurled through church windows during services had been considered a serious incident by the Church of Christ mission in Jerusalem. Missionaries of the American-supported sect had been promised police protection by Israeli authorities after the attacks had been given wide publicity. The 35-member congregation had aroused neighborhood ill-feeling by open efforts to win Jews to Christian faith. Last month Israel denied a visa renewal for Ralph T. Henley of Chattanooga, one of the mission's two workers. The visa of the other evangelist, Ralph Stewart, will not expire until November.

CHURCHMAN URGES U.S. TO PUBLICIZE PEACE AIMS
*Dr. Schiotz (center) confers in Washington with Congressmen Walter H. Judd (R.-Minnesota) and Walter H. Moeller (D.-Ohio) on better peace information*

Christians in Palestine should realize "that this is not the time for conversion activity," the Zionist *Jerusalem Post* warned. "The State of Israel is working to assimilate its newcomers, establish its traditions and to awaken a feeling of national unity."

Established Christian churches are trying "through friendship and understanding to develop trust between the two great religions which have their source in this land," the Israeli paper continued. It deplored the fact that this "growing understanding" was undermined by a small group with "antiquated proselyting methods" which had aroused even the unreligious Jews, but said "no serious incidents had developed."

### Don't marry a Moslem

Interracial and interfaith marriages have produced unusual problems for West Germans since World War II. Last winter Protestant groups published a leaflet pointing out grave consequences resulting from such unions.

Special problem has been posed by students from Moslem countries who study at German universities. Protestant groups last month repeated warnings to West German girls against marrying Moslem men. "Basic differences in all aspects of living between Moslems and Christians" was given as the chief reason for the objections.

In West German news recently was the account of a high-ranking Moslem diplomat who married an 18-year-old girl from Hamburg, spent a honeymoon with her abroad and then simply sent her home under the Moslem privilege of divorce. It was learned afterwards that he had three wives in his home country.

### Clergy's faults aired

The "mediocrity of its ministers" has led to a decline in the "image of the church" in the eyes of the general public, the Rev. J. Victor Benson told a conference of psychiatrists and counselors in New York last month. Mr. Benson is an associate secretary of the United Lutheran Church's Board of Higher Education. The 30 who attended the meeting work with ULCA pre-ministerial students.

"It is difficult today to find one positive statement about the church in material printed in the press," Pastor Benson asserted. "The church has been castigated for failing in its mission, accused of neglecting vast elements of society, answering questions nobody asks any more."

Much criticism of the church comes from "the clergy and administrators," the speaker continued. He said pastors welcomed self-examination and sought to "improve and change" the "mediocre image" of the church. The church's psychological testing program, Pastor Benson said, by screening and counseling pre-ministerial students can bring about this change.

### A place to be different

The church needs the organization man in the "black sack coat" just as in-

### Film on Ministry Shown

Luther Leaguers of the Maryland Synod saw the first public showing of the United Lutheran Church's new film designed to recruit men for the ministry. Titled *Is This for Me,* the motion picture was shown at the Majestic Theater in Gettysburg, Pa., during the synodical league's convention on Sept. 2.

The 45-minute film was produced by the ULC Board of Higher Education in co-operation with the Executive Board. It will be distributed through the synods for showings to congregational and youth groups. Prints will be available late this month.

FIVE sons and daughters adopted by Lutheran Chaplain (ALC) and Mrs. Carlton H. Mall return with them from tour of duty in Germany. Mrs. Mall said the multiple adoption was "like eating peanuts —once we got started, we couldn't stop." She has written a book about it—"P.S., I Love You." It will be published this fall.

lustry needs the "man in the grey flannel uit," Dr. Harold G. Seashore told the onference. However, he urged that there e "less conformity among those selected o prepare for ordination." He urged is hearers not to turn their backs on odd-balls" who wish to become pastors ut to "seek and tolerate variety." Dr. eashore is director of the testing divi- ion of the American Psychological Cor- oration.

"We need a variety of personalities in he ministry," Dr. Seashore said. "A outh leader need not be a good preacher. ikewise, a brilliant speaker and teacher eed not have the abilities of a first- ate administrator."

Dr. Seashore challenged as "nonsense" he idea that a pastor must be a "super- han." He said congregations expect the astor to "say something brilliant and ifferent 52 times a year, to be smarter han anyone in his congregation, and o be able to administer a $100,000 an- ual budget. . . . Often the clergyman is required not only to preach brilliantly, but is also called upon to supervise such things as lawn-mowing." He urged that pastors be "specialists" rather than a "jack-of-all-trades."

## New parish courses tested

Machines will soon begin punching out and tabulating IBM cards evaluating the new Parish Education Curriculum (Long-Range Program). Field-testing of the new materials began last Sunday in 60 selected congregations from coast to coast, said Leonard A. Sibley, Jr., the Parish Education Board's research secretary.

The testing will continue over a four-year period. Teachers will report each week on the success with which the courses have been used in various situations. The reports will help the board's editors to make final revisions before the courses are made available for general use.

The first of the new courses will come

off the presses early next year and will be in the field of leadership education, the board announced. Among them will be *Our New Church, Helping Children Know the Bible, Before You Teach Children* and *Before You Teach Teenagers.* When completed in about ten years, the new program will include more than 200 courses for Sunday, weekday, vacation schools, congregational organizations, camps and other uses.

## Women meet at Chicago

More than 2,000 delegates from the U.S., Canada and Puerto Rico met at Chicago this week for the triennial convention of the United Lutheran Church Women. Main speaker at the five-day convention of the ULC auxiliary was Dr. Franklin Clark Fry, ULC and Lutheran World Federation president, who addressed a mass meeting on Sunday afternoon in McCormick Place, Chicago's new lakefront exposition hall.

Other major speakers included Mrs. T. O. Wedel of Washington, a vice president of the National Council of Churches; Dr. Jon L. Regier, NCC home missions executive; and Dr. Stewart W. Herman, the Lutheran World Federation's Latin America secretary. Also addressing the women were three ULC executive secretaries whose boards are aided by ULCW funds—Dr. Earl S. Erb, foreign missions; Dr. Harold Haas, social missions; and Dr. Donald Houser, American missions.

Presiding at sessions was Mrs. Roy L. Winters of Spring City, Pa. The ULCW has 180,000 members in 3,858 local units.

## Guinea expels prelate

The rising tide of African nationalism washed a Roman Catholic archbishop back to Europe last month.

In Guinea, the government of President Sekou Toure had last June taken over control of all missionary schools. Among those seized were 44 operated by Roman Catholic missions. Guinea has about 28,000 Roman Catholics in its 2,500,000 population.

Protesting the seizure were Archbishop Gerard Milleville, a white Frenchman, and Bishop Eugene Maillat of N'Zerekore. On Aug. 26 the archbishop, who had served in Guinea for 20 years, was seized by police and put aboard a plane for Dakar.

President Toure said the deportation was "not to be interpreted as an anti-religious action" but that the archbishop had "challenged the authority of the state." He added that all religions were guaranteed freedom in Guinea under the condition that "they do not conflict with the state." He said that his government intended to "Africanize" the Roman Catholic Church in Guinea. "No Catholic prelate will be accredited to Guinea unless he is an African," he stated.

The Vatican radio said the expulsion was the first time a Roman Catholic priest had been ousted from a newly established African nation. It said the action had been taken because the archbishop declared that closing mission-operated schools was an "injustice" and that "whatever happens, the Catholic Church will continue its mission in Guinea."

## Merger opponents act

In 1957 the Evangelical and Reformed Church had "merged" with the Congregational Christian Churches to form the United Church of Christ. After four years of work, the constitution for the new body was completed and formal consummation of the merger was announced at a convention in Philadelphia in July.

Each of the 5,500 Congregational Christian churches was required to vote

n the merger. Of 4,032 voting so far, ,655 have approved. Dr. Fred Hoskins, ormer Congregational Christian presi- ent, said more than 1,000 congregations ad ten members or less, meet only in- ermittently and may therefore never vote n the issue.

Dissident Congregationalists had car- ied on a court fight against the merger, ere ruled out of order by Federal Judge dward Dimock in a Brooklyn, N. Y., ourt last June. Last month delegates om about 200 churches that had op- osed the merger met at Cheyenne, Wyo., nd formed the National Association of ongregational Christian Churches. The ew body launched a $5 million fund- ising drive, authorized establishment of eadquarters at Milwaukee. Organic nion "is not the sole expression of hristian unity," said the Rev. Neil wanson of Milwaukee, executive secre- ry of the new association.

## Welfare chaplains listed

More than 300 Lutheran pastors are rving as full-time chaplains in welfare gencies and institutions, a National Lu- eran Council report said. An additional 3 perform chaplaincy work in addition duties as parish pastors, bringing the tal number engaged to 364.

The Rev. Carl R. Plack, secretary r chaplaincy services of the NLC divi- on of welfare, reported that 190 of e full-time chaplains represent churches filiated with the National Lutheran ouncil. Three are from the Wisconsin nod and 108 from the Lutheran Church -Missouri Synod.

The statistics were compiled by the uncil's office to develop a picture of utheran contributions to non-military aplaincy services in America. The list dicated that 60 of the NLC's full-time aplains are associated with inter-

SWISS STAMPS HONOR EVANGELISTS
*Portraits of Gospel writers appear in new series to be issued Sept. 18. Pictures are copies of 15th century woodcarvings in St. Oswald's Church, Zug, Switzerland.*

Lutheran agencies, 67 with governmental institutions or agencies, 34 with Lutheran institutions and 29 in other categories.

## And so forth

Illinois clergy will not be required to disclose confidential information in court under a law signed by Gov. Otto Koerner, Jr.

An Irish-owned church in Hamburg, Germany, has been transferred to Lutheran jurisdiction. The Presbyterian Church of Ireland turned over Jerusalem Church, a well-known Jewish mission center, to Germany's United Lutheran Church.

# WASHINGTON

By ROBERT VAN DEUSEN

## ARMED FORCES BUILDUP

WHEN Nikita Khrushchev creates an international crisis, he defeats his own purposes. While he holds out prospects of easing the cold war, he stands some chance of accentuating the differences among the western allies. But when he waves the big stick, the western coalition firms up and world opinion turns against him.

Within the United States, a similar response occurs. When events take a critical turn, the parties drop their squabbles and present a common front. President Kennedy had been urging a strengthening of conventional forces to make possible a wider range of choice in coping with Communist aggression. But it took the Berlin crisis to produce quick action in Congress.

The purpose of the increase in military strength went far beyond Berlin. It was part of a shift of strategy in meeting Communist tactics in all parts of the world through the development of non-nuclear striking power.

The Soviet dictator had outsmarted himself. He may have been led by U.S. setbacks in Cuba and Laos to believe that he could bluff his way to western capitulation on Berlin. Instead, he induced the U.S. Congress to authorize counter-measures which might shift the balance of military power in other parts of the world.

### More men in uniform

INTERNALLY, the decision to expand the armed forces will have far-reaching results. Already, the economy is responding to the letting of new contracts and the prospect of continued growth of government-financed projects. Increased industrial activity will serve as a counter-weight to unemployment.

The most direct result will be the impact on the lives of thousands of young men who will be called into uniform or whose term of service will be extended. As draft calls increase, the plans of a growing number of young people will have to be modified.

Plans already announced by the Army, Navy, and Air Force call for a total increase of strength from approximately 2.5 million to 2.7 million, 3 million in case of emergency. This will be done by calling reserve units to active duty, extending the enlistment period of those already on active duty, and increasing the monthly draft quotas.

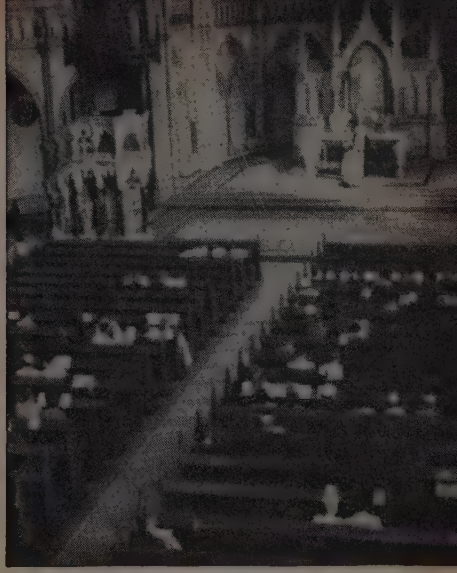
THE PRESENT rules for deferment are apparently to remain unchanged. No fathers will be drafted, if they are living with their families. Few if any college students will be called up.

Except for the favored categories, the chances of being inducted will be increased in the next few months to two or three times the average of recent months. Selective Service, which called up only 8,000 men in July and 13,000 in August, will take about 25,000 in September and at least 20,000 in October.

This spurt of activity in the armed forces underscores the wisdom of the church in placing its ministry to military personnel on a permanent basis. As young men and women from our churches are called into uniform, the church will be geared to serve their spiritual needs.

By GUSTAV K. WIENCKE

Europe's churches
seek new methods
to save their youth
from atheism, despair
and indifference



*Beautiful churches, nearly empty*

# Crisis in Confirmation

IN PROSPEROUS West Germany a father pointed proudly to his two tall and lanky sons and told me, "It'll cost me more than a thousand marks for them when they are confirmed this spring." He was not complaining but took great satisfaction in being able to provide a complete outfit of new clothes for each one.

I was told by a young Swedish pastor's wife that parents now complain because confirmands are dressed in white robes just as in America." This had seemed like a good idea when some families could not afford new dresses for their girls at confirmation. Now in the booming '60s, even a "poor" family can afford new clothes. They feel cheated because they aren't allowed to show off their confirmation finery.

CONFIRMATION traditions seemed equally strong in Norway where bookstores advertised confirmation presents this spring. In Oslo's largest bookstore I asked what kind of presents people buy for confirmands. "Very good things," said the clerk, and for a moment I thought I had missed something in the store because the only religious book section I saw was two feet wide.

"They get a book by Ibsen, or a fine edition of Icelandic sagas. Something classical — no trash," said the clerk proudly. The idea of giving a confirmand a religious book seemed queer.

Then in Stockholm's modern suburb of Vällengby we saw every seat taken in new St. Thomas' Church for a confirmation service. This congregation includes 10,000 children, and the five pastors confirm 800 each year. In this group there were 36 boys and girls. I had some difficulty because of the language in following the liturgy, but I was not so much in the dark as were most of the parents and relatives near me.

They seemed pathetically lost, unable to follow the liturgy or even to recite the creed It was obvious that they had seldom been in church. Afterward family and friends presented confirmands with the customary bouquets of roses and greeted the young people with congratulations.

WHILE THE traditional customs of confirmation continue as they were observed in the past, below the surface a crisis in confirmation is coming to a head. Bishop Lilje declared to a seminar of Lutheran educators in Loccum, "Confirmation brings all the problems of the 'Folk Church' to a focus."

A German pastor put it more bluntly when he sadly admitted, "We are confirming our youth *out* of the church." Many, including the bishop, echoed him. Van den Heuvel, a World Council of Churches executive in Geneva, told me that while 97 per cent of the Protestant youth of confirmation age in West Germany are confirmed each year, only about 5 per cent become committed church members.

The age-old customs of confirmation persist, but for the majority of young-

CONFIRMAND IN BERLIN
*The rite and the roses are traditional*

sters, the rites seem hollow. After th confirmands' first communion, mo European pastors know they cannot ex pect to see them at the communion ra again.

HOW DID this crisis in confirmation de velop? When I asked this question, th answers came more easily than sugges tions as to a solution.

Is it part of retaining the "Fol Church" (*Volkskirche*)? "Don't sa *Volkskirche,*" I was told. "A better ter is 'the large church' (*die Grosskirche*).

Germans seemed more sensitive on thi point than the state church Scandinavian However the huge confirmation classe are a result of making church membe ship practically coextensive with natio ality. In Sweden, for example, all birt certificates are issued by the church which means that the church include practically the entire populace.

A baptismal certificate and a birth ce tificate are almost identical in more way than one. And just as every child is bap

zed, so, 13 or 14 years later, the entire nior class of public school is confirmed. aptism and confirmation are important mily celebrations and deeply rooted in lk custom.

THIS *Volkskirche* or *Grosskirche*, how- er, has lost touch with the common eople. The mass of city dwellers has own much more rapidly than the num- er of churches, making personal care f souls impossible and turning the old *olkskirche* into a new mission field.

Another factor has been the spreading oubt as to the validity and relevance f Christianity. Hans Stock of Goettingen omments that German youth drift into n agnostic indifference without ever nowing when or how they made such a ecision. In wide circles it is taken for ranted that the thinking man, the edu- ated person, cannot swallow the "naïve aith" of his forefathers.

This silent doubt is evident in today's hurches where it is often only a hand- ul out of a congregation of thousands who stay for communion after the Sun- ay service.

An American, shocked by this crisis, nay be inclined to prescribe a good dose f "how we do it in the U.S.A." and to all for the abandonment of the *Volks- irche* idea But only in sectarian circles lid I find any acceptance of such a pre- cription. Continental churchmen find it heologically impossible to close the door which has so long been open to an entire eople. They are aghast at the American ractice of striking the names of bap- ized church members from the roll if hey fail to contribute and commune.

"The church has no right to cross off anyone who has been baptized," I was told. "Furthermore, becoming a member of the church is not a matter of personal, voluntary choice. It is God's doing in baptism." The Continental theologian maintains that the church can never be regarded as a human institution, a voluntary association of religiously minded people.

WEST OF the Iron Curtain, churchmen cannot write off the *Volkskirche* for practical or theological reasons. East of the Iron Curtain, however, the winds of change seem to be sweeping the traditional confirmation away. An East German church executive declared at Loccum that he believed that God was at work in his church with a sharp and painful pruning knife. He is cutting out much that is unfruitful.

The churchman went on to say that the Communists, after some initial and embarrassing failures, have succeeded in getting priority for their atheistic "youth dedication" in much of East Germany. Many pastors say that the 13- or 14-year-old is not mature enough to make the grave decision for or against Christian confirmation, especially if the youngster lacks the effective and continuing support of the community, the family, and even the congregation.

The situation varies, I was told. In some parts of East Germany things are little changed from what they were in the past.

The general results of the conflict with the "youth dedication" are clear in the example of the pastor of one of East Berlin's largest and most prominent churches. "I confirmed only two children this spring," he told me. "Both were girls, and both live in West Berlin." These were the only ones left when he

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*Dr. Wiencke participated in a Lutheran World Federation seminar on confirmation at Loccum, Germany, this spring and conferred with Lutheran educators in Germany and Scandinavia.*

had excluded all who had taken part in the "youth dedication" ceremony.

A neighbor pastor confirmed sixteen, but afterward received a phone call from an apologetic parent. "Pastor, I am ashamed to say that my child lied to you about the 'youth dedication.' My child lied, and so did everyone else in the class." The pastor sighed. Then he said, "There are only a few young people left, but they are firmly Christian."

THOUGH ALL KINDS of proposals for a reformation of confirmation have been made, 1960 saw the first official move by the church in this direction. Last year the council of the Evangelical Church in Germany recommended to its churches for study a report on a change in the traditional rite. Hitherto, church boards had disclaimed the charge that new statements on confirmation were prompted by external pressures, such as those in East Germany.

This 1960 report, however, admitted the new urgency because of the "Youth Dedication" and acknowledged that the traditional order of confirmation could no longer be defended either on theological or practical grounds. This proposal lends the first official sanction to a possible admission to communion before the completion of catechetical instruction, postponing the "laying on of hands" to the end of that instruction period. It also refrains from requiring acceptance of the Apostles' Creed as a personal confession of faith. Rather the creed is to be acknowledged as "the confession of the church as a summary of its teaching of the Word of God."

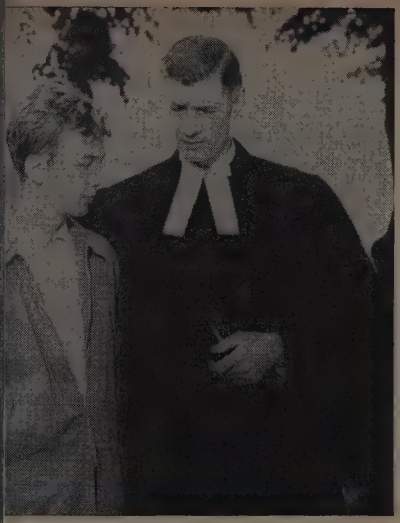
EAST GERMAN churches, however, are moving more rapidly. They have been unable to meet the challenge of the "Youth Dedication" head on, and have realized that perhaps there was something wrong in marshalling an entire age group each year at the communion rail for a decision which the youth, to judge by past experience, would not abide by.

Now the German Iron Curtain churches are experimenting with new measures. Some postpone first communion until *after* public school graduation (the traditional confirmation age). This was done by a resolution of the Synod of Saxony, June, 1960. Admission to communion is not to be a wholesale procedure, but is to follow personal instruction in the sacraments and searching pastoral talks, especially for youth who have taken part in the "Youth Dedication." This makes confirmation a most serious, personal pledge to be entered voluntarily when a youth has reached greater maturity.

Other East German churches may permit first communion at an early age (10 years or older). This was proposed in a draft of Sept. 23, 1960, to the Church of Thuringia. Younger children may be admitted by classes to communion. Later on, at age 15, a year or two after "Youth Dedication" and after school graduation they may be confirmed.

In the West, parents of the 1962 class of confirmands will note few changes. Parents in Finland will still grumble that their children get plenty of religious instruction all through public school—what is any more needed for confirmation? In a rural parish in Finland, 60 per cent of whose members are Communist, all children will nevertheless be presented for confirmation.

HERE AND THERE, however, some exceptional approaches to the confirmation crisis are being tried. A pastor in an industrial section of Germany has earned the admiration of his colleagues by being able to recognize and name all 300 of the youngsters he confirms each year. H



YOUTH'S DILEMMA IN EAST ZONE
*cene from new motion picture "Question" which portrays the church-state struggle*

ssigns a seat to each pupil, and then by neans of an enlarged class photograph, e memorizes the names and faces of ach one!

Bishops in Finland and Norway are vorking with municipal authorities to ivide huge city parishes. One that I isited in Helsinki numbers 40,000 per-ons, and has a staff of eight clergy. To e divided soon, its two parts will still e oversized for effective personal con-act between pastor and confirmand.

MOST novel approach that I found were he five-week confirmation camps in Swe-len. Pastors, assisted by youth leaders, ave been successful in reaching and con-irming youth at a diocesan retreat camp, nd the plan is to be extended. Others re using youth leaders for discussion roups in parish confirmation classes, ollowing the pattern of the camp ap-roach.

An imaginative and well-organized system of church-appointed baptismal sponsors in the Stockholm diocese looks promising. In addition to the sponsor selected by the parents, the church appoints a trained sponsor who has responsibility for about 15 baptized children. He visits each child on the anniversary of baptism until the child is old enough to attend school. Another experiment is to hold parents' classes parallel to confirmation classes.

Karl Witt, a professor at an institute for pastoral studies at Loccum, proposes that confirmands attend communion regularly in the second year of instruction so as to gain a longer experience of communion fellowship.

IT IS NOT characteristic of the continental Lutheran to rush ahead in devising some practical solution to a church problem. Rather, any plan of action must be preceded by intensive biblical, historical, and theological study and discussion. This kind of a discussion of confirmation has been going on since Wichern's impassioned address of 1869 which called for a change in the church through a reformation of confirmation.

Sensing a need for changes in the rite, liturgical scholars are asking, "What should be the form of the confirmation rite?" So far, however, this lively debate in conferences and religious journals has not drawn a response from the big names in systematic theology. If they could be involved, they might help clarify the discussion with their prestige, erudition, and insight into the meaning of God's Word for our life today.

Nonetheless George Gruendler, a churchman in Westphalia, declared, "The church today is closer to a true solution to the problem of confirmation than ever before."

Long-distance commuter at 80

# Keep right on working

By Betty Lawrence

One snowy morning last February, Pearl Thomas went into a diner for her usual cup of coffee before going to work. At the counter sat a man reading the morning paper. He growled to the counter man, "I felt fine when I started out today . . . until I read this thing about an 80-year-old woman riding a bus and two street cars to work every day."

The counter man grinned and pointed to Pearl. "Her daughter's over there," he said.

The growler looked at the picture, then at Pearl. "Your mother looks better than you do," he said.

But Pearl didn't mind. She was more than a little proud of the dark-haired, still youthful woman of 80 who had gone to work as usual on this bitterly cold morning.

Seventeen years ago, Pearl's mother, Mrs. Elizabeth Choen, went to the Mt. Lebanon Lutheran Church Women to volunteer for work at Passavant Hospital. The 254-bed hospital is administered by Lutheran Deaconesses in Pittsburgh.

Many people believe that they aren't of much use because they have no special talent. Elizabeth Choen didn't think so. "Can you sew?" she was asked.

Born in 1881 in Butler, Pa., she was taught to sew as soon as she could hold a needle. She certainly could sew.

For six months Elizabeth did volu teer work at Passavant, then was aske to join the staff as full-time, paid em ployee. Ever since, with only occasion help, she has done all the sewing for th hospital: draperies for all windows, c vider curtains for ward beds, sash cu tains for the sun parlors. She alters th uniforms to fit the student nurses of th Kate Estella Koch School of Practic Nursing, affiliated with the hospital. H machine uses up a dozen cone-shape spools each containing 12,000 yards cotton thread a year.

Elizabeth has been a widow for years, and lives with Pearl and her hu band, Francis Thomas, and their daug ter, Nancy Jane. The family residence in Mt. Lebanon, Pa., 20 miles from dow town Pittsburgh.

When she first began the long, dai trek to work everyone gasped. "Y won't be able to stand it," they said. S rises at 5:45, leaves home at 7:07, tak a bus to the street car line, rides dow town, transfers to another street c which takes her to the hospital in tim to begin work at 8:00. Coming hom the trip takes one-and-a-half hours.

She has never missed a day's work b cause of bad weather. Once last win she waited over an hour for a delay car. The snow swirled, the wind whistle and Elizabeth caught cold. Pearl ma her stay home the next day because sniffles, not snow.

THREE GENERATIONS IN CHURCH SERVICE
*Pearl Thomas, Elizabeth Choen, Nancy Thomas*

All three women are active members of Mount Lebanon United Lutheran Church. Elizabeth's daughter Pearl is in charge of all church dinners, buying for, and planning the fellowship suppers. Granddaughter Nancy Jane is a professional artist with a studio at home and a flock of private pupils. But she also works as artist for the church and is in charge of all publicity, confers constantly with Pastor Charles Hackenberg on how best to use her talent.

Each year the confirmands receive a certificate lettered by her in Old English script. Nancy made 20 of them this year. A beautiful mural in the education building is Nancy's work.

SHE HAS THE SAME strength as her grandmother. Both do things everyone says are impossible. Nancy is a self-taught artist. She has no degree but attends special art classes at Carnegie Art School.

Elizabeth and Nancy are very close. Grandma sits on the studio couch, watches TV and mends, or reads, evenings. "Grandma has made one concession to her eyes," quips Nancy, "she now reads only condensed versions of popular novels."

It's the fashion today to denounce television, but Nancy loves it. It is, she says, her art teacher. TV teaches one to really "see," she says. You choose the face you want to sketch, and it is gone so quickly you have to look inward for the picture.

All three women have experienced the benefits of inward looking. They believe that every talent is God-sent, and therefore belongs to the church.

Elizabeth has some advice to pass on: "If you keep right on working and don't sit down and pity yourself, you get along much better."

When you ride a bus and two street cars twice a day at 80, that's advice well worth heeding!

# Churches Under Pressure

By FRANCIS HOUSE

**Old Orthodox communions in the Balkan States are learning to live under Communist regimes**

THE ROMANIAN Orthodox Church has applied for membership in the World Council of Churches. Its application will be considered at the council's Third Assembly at New Delhi, India, in November and December of this year. Also up for acceptance at that time will be an application from the Russian Orthodox Church.

If these two Iron Curtain churches representing the Eastern Orthodox communions are accepted, there will doubtless be more applications to follow. Metropolitan Justin of Romania said that his church quickly followed the Russian Church's lead because it is "eager to take a more active role in the ecumenical movement." World Council observers have been invited to attend the Pan-Orthodox Synod to be held on the Isle of Rhodes in September.

THE APPLICATIONS raise the question about what is happening today in the Orthodox churches which must exist in close connection with Communist regimes. In personal negotiations with the Bulgarian and Romanian church leader in

Patriarch Cyril of Bulgaria

recent months, I've been able to form some impressions of the church life they maintain today. Of course, some important aspects of their situation are bound to remain outside the direct observation of any visitor, however privileged.

There are many indications in both countries that the Communist revolutions are still in their first phases. According to recent statistics, an estimated 72 per cent of Romania's 16 million people and 88 per cent of the seven million Bulgarians belong to the Orthodox

*The Rev. Mr. House, an Anglican who is an associate general secretary of the World Council of Churches, recently spent three weeks in Romania and Bulgaria as the guest of the Orthodox churches.*

Church. These figures mean that despite the political changes, most of the outward forms of church life continue unaltered. Practically all the churches are open. The clergy still walk through the streets in their cassocks. Many of the church leaders and theological professors have studied abroad.

In Bulgaria all the members of the inner Holy Synod were already bishops before the war. Some theological books and reviews are published. Seminaries and institutions for higher theological studies continue, although the number of seminary students has dropped and the schools have been separated from the universities. Monasteries and convents are open, although in Romania, I was told, as the result of the strict enforcement of church discipline, two-fifths of the priests and nuns have been sent back to their villages.

In Bucharest the Patriarch still lives in his palace next door to the parliament building, and in both countries the bishops continue to maintain great pomp. As in several other eastern European countries, but in marked contrast with the USSR, the greater part of the stipends of the clergy is paid by the state, and the monasteries still largely support themselves by their farms.

In both countries the drive for "modernization" according to Communist conceptions is intense and every means of propaganda and political, social and legal pressure is used to enforce conformity. The churches are under this pressure no less than other public institutions. The law allows them to "perform their religious rites," but all their former social activities and programs have been stripped away. The churches are allowed extremely few contacts with the outside world.

The Communist parties are intensifying anti-religious propaganda of many kinds to which the churches are not allowed to make any public reply. The whole educational system is based on

New Romanian Orthodox Church built in a village near Bucharest

Nuns embroidering vestments at convent near Bucharest

Marxist-Leninist philosophy. Public support of the government's general policies is the condition for the continuation in office of the leadership of any organization.

In the terms of the Bulgarian "Law of the Churches" of 1949, which is vigorously enforced, "Ministers . . . who break the law, offend against public order or public morality, or who work against the democratic institutions of the State, may, at the proposal of the Ministry of Foreign Affairs, be temporarily suspended from office or dismissed, apart from any other liabilities. . . . If the minister is not suspended by the leadership of the church concerned, he is suspended by administrative order" (Article 12).

At the great services of Easter night many thousands of persons of all ages crowd the churches and their surroundings. On ordinary Sundays congregations are very devout, but attendance is much smaller. Sermons are preached at the main Sunday liturgies in city churches though there seems to be less frequent preaching than in Russia.

In Romania well-sustained efforts are being made to encourage the congregations to join in singing parts of the liturgy (as they do in Russia) and not to leave the people's part to be sung by the choir.

In Bulgaria an encouraging sign of the deepening devotion of believers is the fact that the number of communicants has risen steadily during the last ten years. People can still go individually on pilgrimages to monasteries. In one church in central Sofia seven priests are continually on duty hearing confessions and praying for the sick.

Many believers are members of "brotherhoods" which meet weekly in the churches to hear lectures in Bulgaria. In Romania especially, a great deal of repair work is being done in church buildings damaged by earthquakes and war, and a number of new churches have been built in the growing suburbs of Bucharest.

In both countries the warmest possible welcome is given by monks and nuns, theologians and bishops to the rare visitors from other churches. Both churches have accepted the invitation to send observers to the Third Assembly of the World Council of Churches in New Delhi, India, next November. There can be no doubt about the fervor with which Christians in these countries continue to pray, in the words of the Holy Liturgy, "for the peace of the whole world, for the good estate of the holy churches of God, and for the union of all."

# Tanganyika Nears Independence Day

## Role of churches important in emergence of new nation

JULIUS NYERERE

By Oscar R. Rolander

"Tanganyika stands out on the African Continent as a Land of Hope."

So read a headline in The London Daily Herald at the close of the Constitutional Conference at which Tanganyika's date for full independence was announced.

When will it be? December 9, 1961! Incredible! Seven short years ago there was hardly a glimmer of political consciousness among the nearly 9 million inhabitants of this vast East African territory, marked as it still is by extreme illiteracy, disease, backwardness.

How did it come about? Part of the answer is to be found in the person of a Roman Catholic teacher in a mission school who left the classroom to organize the first political party in the country, the Tanganyika African National Union.

His name is Julius Nyerere. Not only well educated, (M.A. from the University of Edinburgh) but more important, equipped with extraordinary qualities of leadership, a sense of timing and of destiny and an unswerving determination to obtain independence for Tanganyika, this unassuming young (37) man has attained international stature as one of the really outstanding figures on the African scene.

Of course, the attainment of independence this year for Tanganyika is attributable to other factors too. No one needs to be told that nationalism is in the air in Africa today. Tanganyika's status as a trusteeship under the United Nations made it comparatively easy. Pressure in the Trusteeship Council and the desire of the administering authority, Great Britain, to avoid the taint of colonialism made a difference.

Other elements in the picture: The small number of European settlers; the large number of small tribes rather than the existence of large, powerful blocs; the judicious rule of the administering authority.

How about the role of missions and churches, you may ask? Has not the large part they have played in education, for example, been significant?

Indeed it has. As is often the case in these less developed countries, the Christian community has been influential be-

yond what its numbers might indicate. The total number of Christians, both Protestant and Roman, is but one-ninth of the population. Yet, by far the majority of educational and medical work is Christian. And a disproportionately large number among the African leadership in the new nation is Christian.

Still it is probably only fair to say that political and historical factors account for Tanganyika's being described as the model country among the emergent African nations. For there are other countries in Africa where the record of mission work has been bright but where violence, tension and bitterness reign all too supreme.

THE CRUCIAL QUESTION of the moment is—what of the future? Will Tanganyika's calm and racial harmony continue? Will Nyerere be able to ride herd when the Western yoke has been overthrown, independence attained, and there is no longer anything to be "anti" to?

The problems in prospect for this young country are enormous. Politically, Nyerere and his TANU party has a tremendous following. What little organized opposition there is is virtually impotent.

Educationally, the country has a long way to go. Perhaps a third of school-age children attend primary schools, grades 1-4. Only one out of five can find room in the Middle Schools, grades 5-8. Again the drastic creaming-off process repeats itself and only one-fifth of those who complete grade eight can again gain a coveted spot in the secondary schools.

The new government has placed a high priority on secondary education, as evidenced by its co-operation with the other East African countries in the "Teachers in East Africa" plan supported by ICA, Columbia University, the University of London and Makerere College.

Recognizing the need to place a high priority on theological training if it is to be a significant factor in the life of the new nation, the church has determined to raise its standards. Together with other seminaries in East Africa, Lutherans in Tanganyika have joined in a Diploma Course in which English will be the medium of instruction.

One of the strategic ways in which the young Church in Tanganyika can be assisted by its sister churches in the West is the offering of scholarships. This September the three churches in Tanganyika receiving assistance through the National Lutheran Council will have a total of 51 students in the United States. Experience has already shown that such study vastly improves the effectiveness of these students. What is needed is a long-range program to train men and women for Christian leadership in every walk of life.

THE LUTHERAN CHURCHES in Tanganyika are uniquely prepared to face the future of an independent Tanganyika because they have been granted their own independence and have been running their own affairs for a number of years. "Missions" are a thing of the past.

But the church is established and it is reassuring to note that the new relationship of younger and older churches is more solid than ever. Leaders of the young churches have gone on record time and again declaring their desire to have missionaries serve their churches.

The future of Tanganyika is by no means secure. Nothing is in today's Africa. Except the church, that is. For it was of the church that the Founder said, "The gates of hell shall not prevail against it."

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*Oscar Rolander is secretary of the National Lutheran Council's Department of World Missions Co-operation.*

# Maybe it's time to listen

By RALPH W. LOEW

Life has a way of playing tricks on us. Our busy schedules may be interrupted by illness, catastrophe, or death. Most people who are hospitalized say, "This illness came at just the worst possible time."

One never meets illness at a favorable time. Usually it comes like the thief in the night, or a power failure at the height of the busy rush. When everyone is hurrying to particular places, the procession is suddenly stopped.

Think of this business of rushing throughout the day, hurrying from appointment to appointment and then suddenly being forced to spend three hours with strangers, caught helplessly in an elevator. Or in a subway. Or on the street corner in the dark.

The question then is, simply, "what to do." I was caught in an elevator for twenty minutes. There was a desire to yell with no one listening, a yearning to get out, and knowledge that I was trapped. What to do?

Is this where our world is on many occasions? The whole movement of events stops and is teetering on the brink of something. One has the feeling that in the recent "summit" talks the leaders of state were all busy talking to each other but not hearing each other. They come to the place where they announce to one another what they believe about the situation, but they do not convince one another.

People pray in this way. They announce to God what they want to do, but don't really listen, or search for a vocation, or hear a voice.

Can preachers listen? Can politicians listen? Can leaders of business listen? Or are we all so busy telling each other our points of view that we cannot really hear what is happening around us? This could be the tragedy of our world. For if we do not hear the sounds of the events, we shall not be prepared to deal with the events.

One of the great scholars of the past generation was James Moffatt. For years the tall, craggy Scotchman was content to work in a tiny parish. During that time he spent many hours reading, studying, preparing himself. He was a brilliant linguist and a persistent, careful and industrious scholar.

Eventually he gained world fame. He made one of the earliest of the modern translations of the Scriptures. He was a noted student of history and biography. Because he knew what to do in the silent time, he was prepared for the moment when the right word at the right time needed to be said.

All of this adds up to the underscoring of the ancient fact that "there is a time to speak and a time to listen." Jesus went out into the hillsides alone to listen. Some of us have recently been on vacations and trips, and perhaps we repeated during the vacation what we do all of the year—filling the calendar with events, putting ourselves on schedules that were replete with rush.

To believe in God is to listen to the voice of God. To listen is to catch a new sense of vocation and the urgency to act. For he who hears that clear call must sometime act.

## *FIVE MAKE A FAMILY*

# New Experience

THIS YEAR it is Sue's turn to be excited over confirmation class. Most things in our family happen in threes because of our three children.

Karen started confirmation class in a whirlwind. She *loved* it. Then she resented it, because it took some of her free time. Then she was bored. Then she *loved* it again. Italics are Karen's!

Pete liked confirmation class. It was a time to ask questions. And Pete can ask them. He must have annoyed Pastor Ittel and Pastor Hanson many times. But Pastor Hanson once told Dan, "That Pete —your boy—he's going some place. Anyone who asks that many questions, intelligent questions, won't be a nobody."

Pete had his days when he thought that all this religious study was so much bosh. Most youngsters have those days. And sometimes baseball and football seemed a thousand times more important than the Gospel according to Luke. But, on the whole, he enjoyed his two years in the class.

NOW IT'S Sue's turn. On Friday evening, parents of children who were to enter confirmation class were invited to church with their son or daughter. Dan and I went.

Our pastors are wise to have a parent-child evening. Confirmation class has changed so much since most of us were twelve and thirteen. It seemed to me we learned a lot of incomprehensible things —by rote. No one explained to us what the purpose was or what confirmation did for us. We knew it was a terribly important event, but we did not know why —until later.

Pastor Ittel and Pastor Hanson talked to us parents and our sons and daughters about the books to be used, the schedule for classes, the program of a typical session. One thing they try to do during the classes is to make the children familiar with the *Service Book* so they know the church liturgies and many hymns. There is time given to a brief history of the Christian church and the Lutheran movement and of course there's Bible study and catechism.

I BELIEVE one of the proofs that our pastors approach confirmation class in a wise way is that about 90 per cent of the confirmands go on to Bible study class. This is a high percentage. The pastors make the youngsters so excited and fascinated by the study of their faith that they don't want to stop with confirmation day.

After the brief talks about the program for the next two years, Pastor Ittel said, "Any questions? From parents or children?"

A hand waved. "Pastor, last year the class went to Brady's Pond to skate. Will we?"

Everyone laughed. Pastor Ittel answered. "We always mix study with pleasure. God never meant humans to work all the time. Pastor Hanson is such a good skater that he always finds ways to make up skating parties."

ANOTHER HAND, a parent this time. "Pastor, what about the cost of the books

and pamphlets the class uses? My oldest son had to buy all his books."

"Yes . . . I forgot to say anything about that," Pastor Ittel said. "We used to ask each child to buy his supplies. Several years ago the church council decided that the church budget should underwrite that cost. We're using a new study book this year. We have them here tonight. We thought this was a good time to give them out. Parents and children can look them over while the ladies serve coffee and cake and sodas."

Pastor Hanson came forward. "Just one thing . . . We do ask each child to bring a notebook. The kind used in school. This is for his notes and questions and assignments. A 25-cent one is the right size. And bring a pencil," he ordered, smiling at a front row of boys and girls. "No excuses about 'I forgot,' or 'The lead broke.' "

THE MEETING broke up and we gathered in small groups, around Pastor Ittel, around Pastor Hanson, at the coffee table, and at the cold drink bar. There was much screeching from the youngsters. School has just started, and everyone has things to say about teachers, class schedules, sports, clubs, and about the idea of homework so soon!

Mrs. Anderson was beside me at the coffee table. "I'm hungry," she said. "It was such a rush to feed the family and be sure everyone was taken care of for the evening. I scarcely ate dinner."

"Is Mr. Anderson here?" I asked.

"He's baby sitting. We both wanted to come, but we had no one to stay with the two younger ones. Alice has a meeting tonight so we couldn't depend on her."

She sipped her coffee. "Say, Mrs. Melton, you'll be done with confirmation class when Sue finishes. I still have two more to go."

MRS. ANDERSON sighed, then laughed. "Goodness! I don't mean that it's a problem or that I can't wait for the two younger ones to be confirmed. No, I think it's a wondeful two years for those in the class. They learn so much. And wonderful for the parents too. I know I learn something new about the Bible and about our faith from each child as he goes through the confirmation class."

"We feel that way, too," I said. "Dan and I said on the way to church tonight —wonder what we'll learn *this* year? Sue is sure to come home each week primed with information. And she can't *resist* imparting her information."

A tug at my side. "Excuse me, Mrs. Anderson. Can I interrupt for one minute? I have to tell Mother something." She waved her bottle of soda so that it began to foam dangerously. Mrs. Anderson caught Sue's hand and steadied it.

"Thanks, Mrs. Anderson. I really have to speak to mother. Mother, do you know what Pastor Ittel said about the Bible just now . . . ?"

Mrs. Anderson looked at me and laughed. Her coffee spilled into her saucer. "May I listen in, Sue? Anything that starts with 'do you know what' is sure to be interesting."

THE TRIBUTE was once paid to a great linguist that he could be silent in seven different languages. Many of us would do well to wait and listen more, and to rush in and speak less.

—WILLIAM BARCLAY in *The Letters of James and Peter* (Westminster)

## THE FUTURE OF THE LITURGY — IV

ATTEMPTING to look into the future is a dangerous game. Anyone can predict what will happen. Whether what we predict actually does come true is another matter.

The danger is in how people react to forecasts of the future. If your prediction comes true, you may be honored as a prophet or accused of magic. History is full of both kinds of situations.

Tell a man what he wants to know and he'll sing your praises if you predict truly. Tell him what he fears and he'll persecute you. But fail in your prediction and you never hear the end of it. If you don't believe me, ask a man whose job is to tell you what tomorrow's weather will be.

I'VE BEEN attempting for several weeks to predict what will happen in the churches of the future. Some of this is an attempt to read the signs, to discern the directions in which we are moving. Part of what I write is simply wishful thinking. We all have our hopes.

CERTAINLY the liturgy of the future will include an offering. This isn't only because the church has financial obligations. The offertory isn't just a ceremonial way of providing financial income for the church.

The day may come when the church has to go underground. Pastors may, under such circumstances, take other jobs, yet all the while ministering to their flocks in secret.

Even if these things were to occur, how could the church use the money—even the little bit it might get from people in such a society—if religion were not free to propagate itself? Would that mean the end of the offertory in the celebrations of the liturgy in the secrecy of the private homes?

Certainly not! There would still have to be a part of the liturgy in which people gave something of their own for the very important reason that the response demanded by God's Word requires such an action from man to God. Even if the gifts at such meetings were a few pennies, some food, clothing, the church would have the means to help the needy in the name of Christ. Men would show that as part of their worship they were ready to share what they had.

ASSUMING HOWEVER that events do not evoke such drastic circumstances and that we are still free to practice our faith in the open, the liturgical action of the future will still find a place for man's act of giving. I suspect that with closer identification of the teaching concerning stewardship with the liturgical action, all of the gifts made by men will become a part of the liturgy.

This means that every contribution, whether great or small, whether marked by the donor for a specific part of the church's many programs or simply intended for the church's whole loving service, will be given as a part of that action of the total assembling of the congregation.

This will be a radical change. For one thing it will get rid of the many dips into the pocketbook for special organizations of the congregation or the church at large. Instead of the family being re-

quired to set aside a portion for the church envelopes (with their pigeon holes marked Benevolence, Current, Building Funds), the Sunday school envelopes, the thank-offerings, dues, membership funds, special appeals, etc., etc., each family will mark the first portion of its income FOR GOD AND HIS CHURCH. Only one offering of the Christian will be made, and at the regular assembly of the congregation.

LEST ANYONE think that this means that the church will expect less of its members, don't be misled. Our per capita average of contributions is pitifully small, even if one were to include the unclassified figures which never get listed by those groups whose funds come not through regular channels. There is little to indicate that most of us are setting aside the first part of our income for God. But as liturgical action becomes identified with giving, this will grow and it will be made by each member acting as a part of the family of God.

For a time it may mean that in addition to the regular offering envelopes of the congregation, Sunday school offering envelopes, and offerings for all the other groups which receive funds, will be put on the plates each Sunday. But in time the distinctions and designations of funds will disappear and each Sunday people will give their best for the whole church.

THUS WHEN a man, a woman, or a child places a gift on the plate (and the future will see some more adequate receptacle than the shallow brass plates now passed up and down the aisles) he will be able to say, "Here Lord, am I. This is myself being carried to the altar. As I give you my gift for your use, use me too. All this week, until I come again to your house, take hold of me so that what I do is for you."

In so giving, we want God to use our efforts that, in the words of Christ, his will, not our own, be done.

In addition to the presentation of the offering plates during the offertory, other gifts besides money will be brought. As the ushers (and they ought to be not just men and boys appointed to escort people to their pews, but the church councilmen of the congregation) bring the gifts to the altar, others will carry forward the vessels bearing bread and wine.

These too are God's creatures given to us for our use, but they bear our mark. God gave the seed, man planted, harvested, and ground the flour, baked the bread, and made the wine. So bread and wine are, in a real sense, man also. They represent him.

IN THE FUTURE as a person enters the church, he will, if he desires to receive holy communion at the service, stop at a table in the narthex. There he will remove a piece of bread from the box provided and place it in the ciborium or on the paten.

I think the churches will return to the custom of using bread as we use it in our homes. When all of the people have thus signified their intention to commune, the deacons will pour a sufficient amount of wine into the flagon or cruets which are also on the table in the narthex, and as the money is carried to the altar, so also will be taken the bread and the wine.

All these gifts, money, bread, and wine, will be received by the minister and the deacon and set upon the altar. Appropriate prayers, set into the framework of the prayer of the church, will acknowledge man's response of thanksgiving in the giving of these gifts and then the liturgy will continue with the preface.

—EDGAR S. BROWN, JR.

*(To be continued)*

## FUTURE CHURCH UNITY

**One Great Ground of Hope.** By Henry P. Van Dusen. Westminster. 205 pages. $3.95.

This book is a "must" for all readers who want to a) become more familiar with the historical roots of the ecumenical movement; b) discover the present-day contributions being made by the world's younger churches in the field of Christian unity; and c) understand the deeper significance of the proposed integration of the World Council of Churches and the International Missionary Council scheduled for the World Council's New Delhi Assembly Nov. 18-Dec. 6.

The author's thesis is that the modern ecumenical movement grows out of Christ's command to "make disciples of all nations," and of his prayer that "they all may be one." These form the interdependent arms of one body.

He holds that by the year 2000 it is possible that a) every person in the world may have heard the gospel proclaimed, and that b) every Christian church in the world may be in a co-operative working relationship with every other church.

If this goal is to be accomplished, more opportunity must be provided for the prophetic leadership in councils of churches on the local, state, national, and world levels, since the ecumenical movement itself grew out of such leadership.

He believes that a council of churches must be more than a messenger boy; circus master; telephone clearinghouse; or pleasing symbol. Instead, "it should be the *heart*—the heart of a body of which Christ is the head and the individual churches are the limbs. It should be the *source* of vitality from which energies flow out into members and through them on into the larger amorphous organism, the community." To do this, councils of churches must make more adequate provisions for creative leadership and change.

As president of Union Theological Seminary, New York, Dr. Van Dusen has been one of the top leaders of the ecumenical movement. His gift of clear articulation makes this a volume to be appreciated by both pastors and laymen, especially those who are interested in the co-operative mission of the church. ALTON M. MOTTER

*Minneapolis*

## CHURCHES IN TRANSITION

**Edge of the Edge.** By Theodore E. Matson. Friendship Press. 165 pages. $1.50 (paper).

Here is an excellent study guide, especially for awakening the layman to the changing setting within which the church must make its witness today. Dr. Matson cites the unprecedented changes that have taken place in both the United States and Canada.

The author frequently spans the first half of this century to show contrast and comparisons. It might have been more significant to show the changes that have taken place in America from the middle '40s to the present, in view of the fact that the changes from 1900 to World War II were more or less normal.

Within such uncertainty produced by our fast-changing America, Dr. Matson proclaims, the church lives as a certain and stable cross-centered witness. In this culture "the church must penetrate and not merely increase."

The author uses generous quotations from theologians and urban experts to underscore the church's role and hoped-for influence in modern society.

Dr. Matson's call to the church is that all congregations—new and old—must serve the entire makeup of their communities. The mission of the church must not be simply in preserving the people we have, but to witness to all people. Several case studies are used to illustrate the new life that can be experienced by congregations that are determined to serve their communities "in depth."

While the author often cites the need for co-operative planning among Protestants in

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planting the church, he does not spell out the means of accomplishing this need.

One of the gems of the book is a quoted letter from a pastor serving in a "changed neighborhood"—challenging his parishioners to take a new look at their "mission" as a congregation. MERLE G. FRANKE

*Chicago*

## KEEPING WELL

**Faith and Health.** By Kristopher Hagen. Muhlenberg Press. 69 pages. $1.

In this small volume, Dr. Hagen, a medical graduate of the University of Minnesota who is presently working in India, has attempted to cover the whole complicated relationship of faith to health.

That he has failed to do this adequately, in this reviewer's opinion, is the result not so much of lack of sound ideals as it is of lack of space to expound them in. Some of his chapter headings, for example, "Faith and Health in Children," "Faith and Health in Adolescents," "Faith and Health in Active Adult Years," "Faith and Health in Declining Years," "Faith and a Family Preventive Health Program," show a novel and interesting approach to the subject. But brevity has forced the author to limit himself to an approach rather than an exploration of the subject in depth. The result is an inspirational monograph which is satisfactory up to a point, but which will probably not satisfy the inquiring medical reader.

Doctor Hagen has obviously been a careful and thoughtful observer of the phenomena he has seen in medical practice, and has been able to hypothesize a direct relation between health and religious faith. Because this whole subject needs enlightened and enlightening exploration, I could not help wishing that he had defended his hypothesis at greater length. JOSEPH J. BAKER

*Nashville, Tenn.*

## PRODIGAL SON

**Far From Home.** By Frederick W. Schroeder. Christian Education Press. 123 pages. $1.50.

This treatise on the parable of the prodigal son is a unique literary gem and scriptural exposition. Anyone reading it will be enabled to see himself as having played at one time or another, even in these modern times, the role and character of both of the sons.

It is the author's well-attained aim to reveal the love of God in the Father in the parable. To do this adequately he prefaces each chapter with suitable and germaine quotations from Scripture, both the Old Testament and the New, and again makes use of these passages in the body of the chapters.

Chapter headings are catchy and include, "Not His Equal," "In the Far Country," "Another Far Country," "In Want," "He Came to Himself," "From Deep Intent to Deed," "Prevenient Grace," "Paradise Restored," and "Unanswered Question." The chapters are topical rather than textual and not always chronically arranged as to material. Due to the familiarity of the parable this does no violence at all to its treatment.

Ministers will especially relish the little book and be grateful for its thought-provoking themes. GEORGE J. BAISLER

*New Kensington, Pa.*

## DODD ON PARABLES

**The Parables of the Kingdom.** By C. H. Dodd. Scribners. 176 pages. $3.50.

This is a revised edition of the popular work published in 1936. Dr. Dodd states that the parables are the most characteristic part of the teaching of Jesus. These teachings bring their eternal and spiritual principles down to the ordinary man in concrete situations and pictorial illustrations.

The typical parable presents one single point of comparison. We are not to make every part of the parable teach a lesson. The parables give a complete and convincing picture of life in a small provincial town. The parables of Jesus speak to our hearts because they are like the processes of nature and the daily life we live. Jesus taught that the kingdom of God is a present fact. The parables point this out with striking force.

Three excellent indexes increase the usefulness of the book: parables, scripture passages, authors mentioned.

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# Guide to Bible Study . . .

*Tongues can be dangerous weapons, James warns. We must be careful to avoid gossip and slanderous talk*

By Henry H. Scherer

JAMES. *Chapter 3*

The teacher's responsibility (*verses 1-5*). One of the most successful district insurance managers I ever knew used to advise his salesmen: "Never try to sell a teacher, a preacher, or a United States Senator!" Pressed for a reason, he would say, "They are so accustomed to talking to people who can't talk back that most of them are unable to listen to anyone."

The statement was exaggerated. But in the six months I worked for this man, it was almost always proved in my experience.

Lest some teacher or preacher or senator should object, let me add—First: the more able leaders I have known in every field have been ready to listen and eager to learn. Second: James is writing to rebuke the self-appointed teachers in the church who talked much with little preparation.

Like it or not, we are all teachers and preachers. We argue for what we think proper, and we proclaim what we believe should be.

No man knows what argument his life may be furnishing to his neighbor. Someone is watching *you*. Your life is the pattern, the goal, the ideal for other lives.

Speaking is the occupational hazard of the teacher and the preacher. The teacher needs to be careful with words. But he must speak to teach. Words must be used to transmit ideas from one mind to another. The pupil soon knows what sort of man his teacher is, for "out of the abundance of the heart the mouth speaks" (Matthew 12:34).

We are free in this country, as in most of the Western world, to speak and write as we like. Free talk is good, but it should pump some windmills, not merely tear up trees and blow houses away.

The ancient Tower of Babel is matched by today's city, which is a very "Tower of Babble." Words bombard us from every side. Newspaper, magazine, billboard, street-car card, radio, television, loudspeakers on the street — all scream at us. They drown each other.

Deafened by conflicting claims, we are in danger of growing deaf to words of truth. The thoughtful editorial is brushed aside because the toothpaste and mouthwash advertisements have piled too many extravagant words in the same newspaper.

We all offend. James says we can guide a horse with a bit or a ship with a rudder but we cannot master the tongue. He would surely say something about a steering wheel if he were writing today. Misguided tongues can wreck lives as tragically as misguided cars.

Mastery of the tongue is a good indication of mastery over all of life. James would not have sullen silence or dull apathy but a wise and kindly use of speech.

The restless tongue (*verses 6-12*). Every reader of this paragraph must cry out, "This is my sin." Truly, the tongue is a restless evil.

A forest fire often starts by accident (the spark from an auto exhaust) or carelessness (I have stamped out a small fire begun by a cigarette tossed aside by a lady walking a few yards ahead of me in the sequoias). A forest fire is a dreadful sight. It causes loss of life among the creatures of the forest. It often snuffs out human lives. Property loss from such fires runs into the millions. Beauty is destroyed for decades.

So the gossiping tongue can wreck a community or destroy the beauty of life for a slandered person. Calvin said, "It is an innate disease of mankind to seek reputation by blaming others."

A Christian must be careful to speak always with truth and kindness.

Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.
"Careful with fire," is good advice, we know:
"Careful with words," is ten times doubly so.
Thoughts unexpressed may sometimes fall back dead;
But God himself can't kill them when they're said.

—*The First Settler's Story*

HEAVENLY WISDOM (*verses 13-18*). The church needs diligent and able teachers. It also needs humble and willing learners. Both leaders and followers need to learn heavenly wisdom.

The teacher should be free from envy or arrogance. He is to be reasonable and impartial.

Envy and strife have their source in hell and lead back to hell. The contrast is with Jesus, who said, "I am gentle and lowly in heart" (Matthew 11:29).

A true congregation of God is one whose members work together in peace. The spirit of the devil has supplanted the Holy Spirit when jealousy and quarreling enter.

HOW BLESSED is the heavenly wisdom that James describes: "First pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity." Peace brings peace.

The measure you give is the measure you get. It takes no Gospel of Luke to tell us that, just a look at life. James invites you, most dramatically, to store up some old-age benefits.

A HELPFUL BOOK. *Studies in the Epistle of James,* revised edition, by Archibald T. Robertson, published by Broadman in 1959, is based on a series of talks to Christian workers. It is full of applications to every-day living.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Mixed dating

QUESTION: I need advice on a problem which is troubling me very much. In our crowd at school there is a boy, Raymond, who has asked me out twice. We like each other as special friends. He is a Catholic, and for this reason my parents have forbidden me to date him.

This would not be so bad if it were not for two things: 1) our crowd has five girls and five boys, so I am paired with him constantly, and 2) none of the other boys asks me out, usually because

they are already going with some other girl. Therefore, if I were not linked with him I would be out of things.

Everything would be just fine if my parents would just understand that we are not planning to get married — just want to be in things and have fun. There is a Protestant boy in the group who dates a Catholic girl, and his parents are wise enough to see that, as with Ray and me, it is just one of those passing things. They are the same age as we are —sixteen and fourteen.

Ray will be in school only one more year, and we are not serious nor do we want to be left out of the fun. I have no intention of becoming a Catholic. I see no reason why I shouldn't be allowed to date him, so that other boys see that I am in circulation. The second time he asked me to go out—to a ball game and a small party afterward—I had to say no. Raymond doesn't know the real reason I refused to go out with him.

If there is something I can do to change my parents' mind, please tell me what it is.

REPLY: Many young people, like yourself, have gone with Roman Catholics, and have insisted that they were not serious, did not intend to marry, would not turn Catholic, and that their parents did not understand, but have wound up in most unfortunate and unhappy marriages, and have cried out desperately for help—but too late.

You seem to have no idea what a dangerous thing you are doing. Romantic love can be a strange and insidious influence, for it often bowls over boys or girls despite their intentions to the opposite. No one can forecast where, when, and how strongly it may strike. Good intent is no guarantee.

Your parents are right. You should drop the Catholic boy as politely and promptly as possible, explain to him why you are doing so, assure him that it will be better for both of you, but remain a friend, ready to do him any possible kindness.

You have an obligation to be kind to yourself also, as well as to your father and mother. When Raymond leaves the school you will have to get along without him, and find other associations. Why not now, before everyone links you with him?

You are only fourteen, too young to be going steady. You are quite too young to understand what love means or how poor are your arguments to be in "the fun." Three or four years from now your present viewpoint will look very foolish to you.

To miss some doings now is a small matter as compared with your need for a chance to grow up without a romantic tragedy. Give yourself a break. As for social life, with the co-operation of your parents you can start the development of a situation in which you can have the kind of boy-girl association suitable to your age. Instead of pairing off, girls and boys of your age should limit their inter-sex companionships to groups.

Begin with a small group at your home—allow your parents to help select them. I am sure they will be reasonable and co-operative. Become more active in church circles, and get into the homes of church people where there are young folks of compatible religious outlook.

In years to come I believe you will be devoutly grateful to your parents for giving you protection at an age when the need was great.

# Church Acquires Theater Organ, Pastor Installs It

By MARTIN G. SCHROEDER

OMAHA, NEB.—When St. Paul's Church, Emerson, Neb., celebrated its 75th anniversary on Aug. 13, music was provided with a great new pipe organ.

Well, the organ wasn't exactly new. It had served for many years in a movie theater at Norfolk, Neb. But it was new for the congregation. And the work put on it by Pastor Daniel Schroeder, who installed it during the previous ten months, makes it an instrument with a new purpose and new character.

Pastor Schroeder, who has been at St. Paul's for nine years, worked in a theater in Fremont during college days. The theater had an organ, and the student told the owner he wanted that organ, if it should ever be sold.

Pastor Schroeder didn't get that organ, but his wish was remembered. And last summer the theater chain owner told him the Norfolk organ was available.

About the same time, St. Paul's organist and choir director, Clinton Carr, had started a pipe organ fund for the church. It happened that the fund had nearly enough to pay the price asked, and Pastor Schroeder quickly closed the deal.

Pastor Daniel Schroeder found right places for more than 500 pipes, thousands of wires

It took two cattle trucks and four station wagons to haul the maze of pipes, wires, boards, motors and other parts from Norfolk to Emerson. They were stored in various locations, and Pastor Schroeder collected the parts as he needed them during the long assembly job.

His experience as an electrician while attending Central Seminary at Fremont was valuable. His musical background as a string bass player in college helped in the tuning.

Four thousand wires had been cut at the pipe table and at the console when the organ was dismantled. Pastor Schroeder had to trace each wire from the console, in and out of the coupler to the pipe table, and strip and solder each end.

"The greatest thrill," he said, "was when, after long months

Organist Clinton Carr started fund for pipe organ

of work, I finally threw the switch and heard noise come out of those pipes."

The job would have cost several thousand dollars if done by a professional.

The organ wasn't the only big feature of the anniversary program. Special guests were five ministers, sons of the congregation or former pastors. They were the Rev. Werner Weichert, of Saratoga, Calif.; the Rev. Fred Heckathorn, of Sedgwickville, Mo.; the Rev. Henry Rowoldt, of Baroda, Mich.; the Rev. Paul Moessner, of Wilmington, Ohio, and the Rev. Hugo Welchert, of Omaha.

### Men's Convention at York

SEVENTH ANNUAL convention of the United Lutheran Church Men of the Central States Synod will be held Sept. 15 at First Church, York, Neb. Dr. G. Elson Ruff, editor of *The Lutheran,* will be the banquet speaker. Dr. Leland Soker, president of the Rocky Mountain Synod, will represent the ULCM-ULCA.

## ULCA Worship Conference

A CONFERENCE ON WORSHIP will be held Oct. 17 and 18 in First Church, Pittsburgh, Pa. Sponsored by the ULCA Department of Worship, it is planned primarily for chairmen of synodical worship committees and professors of liturgics and church music from ULCA colleges and seminaries. Other interested persons who wish to attend are asked to notify the Department of Worship in New York.

## Mission Conference Cancelled

CANCELLATION of the 1961 meeting of the Lutheran Foreign Missions Conference of North America was announced. It was to have been held Nov. 27-28 in Chicago.

Dr. Oscar R. Rolander, executive secretary of LFMC, explained that several members plan attendance at the Third Assembly of the World Council of Churches in New Delhi, India, Nov. 18-Dec. 6.

Dr. Earl S. Erb, executive secretary of the ULCA Board of Foreign Missions, is president of the LFMC.

# Minneapolis Lutherans Develop Program to Help Indians

MINNEAPOLIS, MINN. — An all-Lutheran program to aid American Indians who have come to Minneapolis is being developed.

Disclosure of the program was made when the Lutheran Church — Missouri Synod's Minnesota District voted its support of the proposed Lutheran Intersynodical Indian Mission at its annual convention in St. Paul.

The mission, to be supported by five Lutheran bodies, will concern itself with both the spiritual and physical welfare of the Indians.

Its staff will seek to "create the proper climate for reception of Indians into local congregations" and will train local church members to serve as visitors to the Indians.

It will also counsel with the Indians, assist them in job placement, "find new Indian families and follow up those on the move," and offer limited welfare assistance. It will work closely with existing agencies.

An initial budget of $20,000 has been proposed for the work. The American Lutheran Church would provide half of the total. The Augustana Lutheran Church would contribute $5,000; the Missouri Synod and the United Lutheran Church in America, $2,000 each, and the Lutheran Free Church, $500. The other $500 would come from local congregations.

The Missouri Synod state convention approved participation in the program after supporters insisted it would not violate the denomination's policy that forbids religious fellowship with groups with which it does not have doctrinal agreement.

In addition the district urged integration of Indians into existing Missouri Synod congregations. It approved a report suggesting that church members also open their homes to Indian children either under adoption or boarding home procedures.

**Stamp Honors Cygnaeus**

# Father of Finland's Public Schools

FINLAND is observing the centennial of its public schools by honoring on a postage stamp the Rev. Uno Cygnaeus, revered as the founder of its education system.

Pastor Cygnaeus developed his ideas about education while serving as chaplain to Finnish and Swedish settlers in Alaska from 1840 to 1845, when that state was a Russian colony.

ALASKA was isolated from the world in those days. Since many of the settlers from Finland could neither read nor write, they would come to Pastor Cygnaeus for help in writing to relatives. His own small personal library represented most of the books in Alaska.

This was a time when education was considered a luxury beyond the reach of people in rural communities or small towns. In Finland under Russian rule the only schools were private academies in the cities for the well-to-do.

When establishment of primary schools in the rural areas of Finland was proposed in 1850, a great debate began. The bishops of the Finnish church wanted to control the schools, and in effect suggested that training should be limited to reading the catechism.

But Pastor Cygnaeus warned against church domination. He urged attention to science, literature, history and geography, as well as religion. His memorandum to the Finnish Parliament, "Some Thoughts About Education," caused a sensation, and was published as a book.

THE PASTOR was commissioned to travel all over Europe and report on the latest methods of education in other countries. When he returned, his arguments prevailed and the public school system was begun in 1861.

Pastor Cygnaeus became first president of the teachers' training college, and in 1869 was appointed inspector general of the whole school system, a post he held until his death nearly 20 years later.

—GLENN D. EVERETT

## *AELC Helps Chicago Church in Interracial Program*

TYLER, MINN.—The American Evangelical Lutheran Church has moved to assist one of its Chicago congregations in developing an interracial program.

The convention voted to provide $3,500 to St. Stephen's Church to secure additional staff to help it serve Negroes who live in the congregation's area.

They commended St. Stephen's and another AELC congregation in Chicago, Trinity, for deciding to remain where they are after their neighborhoods had changed.

The action was taken after the Rev. A. E. Farstrup, Des Moines, Iowa, AELC president, endorsed the words of another Lutheran leader:

"It's about time we Lutherans stop running away from the missionary opportunities which God brings to our doorsteps."

# Detroit Committee Chosen For Constituting Convention

By RAYMOND A. HEINE

DETROIT, MICH.—First step in organization for the constituting convention of the new Lutheran Church in America was taken late in August with the appointment of a Detroit general convention committee.

The convention, at which the United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church will be united into one 3,200,000-member church body, will be held next June 28-July 1 in Detroit's Cobo Hall.

The four merging bodies will hold their final conventions simultaneously in the same hall during the three days preceding the constituting convention.

PRESIDENTS of the jurisdictional units of the four church bodies in the Detroit area joined in appointing the general convention committee. They are Dr. Frank P. Madsen, of the ULCA Michigan Synod; Dr. O. V. Anderson, of the Augustana Central Conference; the Rev. Melvin E. Hegelberg, of the Suomi Synod's Lake Erie Conference, and the Rev. Howard Christensen, of AELC's Michigan District.

The Rev. Constantine True, pastor of Immanuel Church (Augustana), Detroit, was chosen as general chairman of the committee. The Rev. J. Howard Laughner, of Resurrection Church (ULCA), Detroit, is vice chairman. Mrs. Ray Raski, of Northwest Immanuel Church (Suomi), Detroit, is secretary, and Douglas Ames, of St. Philip Church (ULCA), Trenton, is treasurer.

Sub-committee chairmen include:

Hospitality, Pat Dahlen, Immanuel Church (Aug.), Detroit; finance, Lawrence R. Nelson, Augustana Church (Aug.), Detroit; guest preachers, the Rev. Reuben Norling, Augustana Church, Detroit; housing, the Rev. Raymond A. Heine, Christ Church (ULCA), Monroe; music, the Rev. Richard Preis, Trinity Church (ULCA), Ann Arbor; printing, Howard Towell, Holy Communion Church (ULCA), Detroit.

Publicity, the Rev. William Diehl, Prince of Peace Church (ULCA), Dearborn; transportation, Emil Anderson, St. Peter's Church (AELC), Detroit; visitors' registration, the Rev. Theodore Hartig, St. Matthew's Church (ULCA), Allen Park; dinner, Charles Smith, Christ Church (ULCA), Detroit; and exhibits, Charles Gidday, St. Andrew's Church (ULCA), Birmingham.

## Congregation Formed at Bloomfield

INCARNATE WORD CHURCH was organized in Bloomfield on June 18. The Rev. Arthur Basler served as mission developer for the congregation, organized with 65 members.

Organization Day at Incarnate Word Church. In front row center, Dr. Madsen and Pastor Basler

**MICHIGAN . . .**

DR. PHILIP WATSON of the Garrett Biblical Institute was to present three lectures at the joint meeting of the East and West Conferences of the Michigan Synod, Sept. 11 and 12 at Camp Chiyesa, near Pontiac. Representatives were invited from all congregations that will be a part of the Lutheran Church in America.

MRS. WILLIAM E. WATTS, whose late husband was a former pastor of St. John's Church, Three Rivers, began her three weeks' orientation course at the Baltimore Mother-house on Aug. 13, in preparation for a year of service in the AIDS program.

Mrs. Watts, 67, retired in May from the Three Rivers branch of the Weyerhaeuser Company, where she served for the past seven years as personnel manager.

THE REV. CHRIS LAURSEN has accepted a call from the Board of American Missions to be mission developer for a new field on the south side of Battle Creek. This is the fifth field presently under development in Michigan. Five additional fields have been approved for occupancy.

**PACIFIC**

## First Services Held in Three New Synod Mission Fields

By OLIN G. DASHER

SEATTLE, WASH.—Three new pastors, ordained since graduation from Pacific Seminary last spring, are busy developing new mission fields in the Pacific Synod, and are holding first services earlier than usual.

The mission at Newport-Toledo, on the rugged Oregon coast, has selected the name St. Peter's, since Newport is the base of a large fishing fleet. Pastor Delmar T. Anderson preached to a group of about 40 at the first service on Aug. 20, held in St. Stephen's Episcopal Church. Dr. John Cauble, of Salem, vice president of the Pacific Synod, conducted the service.

There were 117 present for the first service in Goldendale, Wash., also on Aug. 20. The developer is the Rev. William I. Brooks. The Rev. Homer Berner, assistant to the synod president, was in charge. Tentative name chosen is Christ the King. Pastor Brooks reports 65 ready to sign the charter roll.

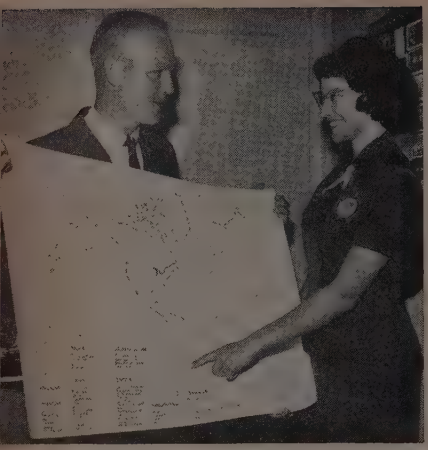
The Rev. Elvin Bjork is working in the West Kent-Marine Hills area, just north of Federal Way, on the Seattle-Tacoma Highway 99. First service will be held Sept. 17 in the Grange Hall.

### Alaska Congregations Visited

WESTERN regional director of evangelism, the Rev. George Housewright, is visiting the four Alaska congregations of the Pacific Synod this month. After visiting Fairbanks, Anchorage, Juneau and Sitka, he will visit the new mission in Whitehorse, Yukon Territory, Canada.

ST. MARK'S CHURCH, Anchorage, broke ground Aug. 6 for its new $120,000 building. Against a background of Alaskan spruce

Pastor Brause and members of congregation break ground for new church at Anchorage



Pastor Christensen, Betty and mission map

**PACIFIC . . .**

trees, the church will face the Chugach Mountains to the east. Pastor Floyd R. Brause said it is hoped that construction will be completed by mid-November.

ST. LUKE'S CHURCH, Spokane, Wash., will hold a service of thanksgiving on Sept. 17 in its new first unit, recently completed at a cost of $72,000. The Rev. Jerald Furgurson is pastor.

ST. ANDREW'S CHURCH, Portland, Ore., laid the cornerstone for its first unit on Sept. 10. Taking part with Pastor Burton Schroeder were Synod President Edwin Bracher and the Rev. Walter Knutson.

### Auxiliary Conventions Planned

ANNUAL CONVENTION of the Pacific Synod United Lutheran Church Men will be held Sept. 30 at Immanuel Church, Centralia, Wash. President Wallace Bell, of Seattle, said a revised constitution will be presented, and a review of merger questions will be a feature.

UNITED LUTHERAN CHURCH WOMEN of the synod will meet Sept. 26-28 in St. Mark's Church, Portland. Principal speaker will be the Rev. Fred Knebel, missionary to Argentina who is on furlough.

### God and Community Award

BETTY BRANTNER, of St. Stephen's Church, Seattle, received the God and Community Award for church related work as a Girl Scout. At the same time her mother, Mrs. John Brantner was honored by the Seattle-King County Girl Scouts for 23 years in scouting work.

Betty is the first girl in the Pacific Synod to receive this award, according to her pastor, the Rev. Richard G. Christensen. Her project was a graphic presentation of the church's world missions.

RETIRING AFTER 45 years in the ministry, the Rev. Hans N. Svinth was honored by his congregation, Grace Church, Tacoma, and the Pacific Synod. Pastor Svinth served his entire ministry in the Tacoma area, most of it at Grace, the only ULCA church in the Tacoma city limits.

St. Paul's Church, AELC, is working out a merger with Grace prior to establishment of the Lutheran Church in America. Pastor Carl Laursen will serve the merged congregation.

**NEW YORK**

## Air Force Invites Dr. Beck To Preach at Posts Abroad

NEW YORK—Dr. Alfred L. Beck, president of the New York and New England Synod, will participate next month in a Protestant Preaching Mission to United States Air Force bases around the world.

He will be the only Lutheran among twelve ministers invited for the preaching mission by Brig. Gen. Robert P. Taylor, deputy chief of Air Force chaplains.

Dr. Beck will spend four weeks in Spain and Morocco from Oct. 10 to Nov. 10. His itinerary calls for three weeks in Nou Asseur, Ben Guerir and Sidi Slimane, Morocco, and one week in Torrejon, Spain.

He will visit with Air Force personnel and their families at the four bases, and will conduct services and personal consultations. He will fly to Morocco on Oct. 10.

## Wagner Named Urban Church Director for National Council

NEW YORK, N. Y.—The Rev. John H. Wagner, Jr., of Chicago, has been appointed executive director of the National Council of Churches' Department of the Urban Church.

JOHN H. WAGNER

He will assume his new duties Oct. 1.

An ordained pastor of the United Lutheran Church in America, Mr. Wagner served for the past four years as assistant and later associate secretary in Urban Church Planning for the National Lutheran Council's Division of American Missions.

In this work he had special responsibility for congregational self-study programs for Lutheran churches carried on in more than 50 cities. He also led in developing courses for urban pastors in many universities.

As director of the NCC Urban Church Department, Pastor Wagner will continue efforts to develop a more effective urban church strategy in America through cooperation with the several denominations and metropolitan councils of churches. Special studies will be conducted, conferences arranged and in-service training programs for urban pastors strengthened. Pastor Wagner also will serve as editor of *The City Church*.

A specific project concern of the new director will be the "Exploration of Mission in the Niagara Frontier," being jointly developed by the department and a special committee in the Buffalo-Niagara area.

Before coming to the National Lutheran Council, Pastor Wagner was first pastor of Faith Lutheran Church, Lavallette, N. J. He is a graduate of Gettysburg College and Seminary. He is married and the father of three children.

## Meetings in 21 Cities Mark Welfare Society Anniversary

MILWAUKEE, WIS.—The Lutheran Welfare Society of Wisconsin will mark a quarter century of service at a series of 25th anniversary meetings in 21 cities during September and October.

The all-day programs are designed to further acquaint Lutheran pastors, lay leaders and interested people in the various communities with the society's services to children and its ministry to troubled people.

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Mon. thru Fri. 12:10 p.m.

**N. Y.: BINGHAMTON**

## *Central Conference Told Of Role in New Church*

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—Central Conference meets at Hartwick College, Oneonta, Sept. 13, the first time it has met outside its territory since 1955. Dr. John H. Sprock, of New Hartford, conference president, will preach the communion sermon.

Dr. Alfred L. Beck, president of the New York and New England Synod, will speak. There will be a special presentation on the role of the conference or district in the new Lutheran Church in America.

### Men's Retreat at Lisle

FALL RETREAT of the Central Conference United Lutheran Church Men will be held at Lisle, 20 miles north of Binghamton, Oct. 20-22. The theme is world missions, and speakers will be the Rev. Parker Anspach, of Japan, and the Rev. William Cox, of British Guiana.

FALL CONVENTION of the United Lutheran Church Women will be held Oct. 19 at Redeemer Church, Binghamton.

### Donation Day at Clinton

DR. WALTER R. HARRISON, superintendent of the Germantown (Philadelphia) Lutheran Home, will speak at the annual Donation Day of the Lutheran Church Home at Clinton.

CAMP CHI RHO, in its third year near Spencer, N. Y., had 82 campers served by a staff of 16 headed by the Rev. Alfred L. Haversat, Jr. A two-week camp with two age groups is planned next year.

REDEEMER CHURCH, Utica, entertained John Mugo, a medical student from Kenya this summer.

INCREASED ENROLLMENT in the Sunday school of St. Paul's Church, Liverpool, has brought about a new schedule for this fall, with two sessions at 9:30 and 11 A.M.

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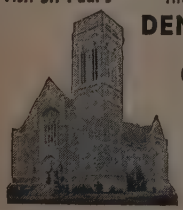

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**PENNSYLVANIA**

## *Council Urges Compliance With Penna. Housing Law*

PHILADELPHIA — The board of directors of the Greater Philadelphia Council of Churches issued the following statement:

"The Pennsylvania State Fair Housing Law becomes effective Sept. 1. It is designed to reduce discrimination in the sale and rental of property, a purpose approved by the board.

"The board commends the Pennsylvania Real Estate Licensing Commission for adopting regulations that control solicitation practices in racially changing neighborhoods.

"The board also urges all persons who own property or operate real estate offices to strive to exceed the requirements of the Fair Housing Law in the spirit of our Christian morality."

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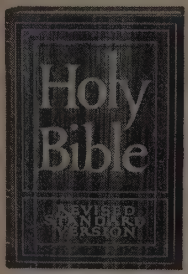

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# Luther League Leaders Hold Workshop in Harrisburg

By VIGGO SWENSEN

HARRISBURG, PA.—Approximately 100 Luther League officers and committeemen in the East Penn Conference attended a three-day workshop beginning Aug. 25 in Zion Church. Besides worship, fellowship and inspiration, the purpose was to acquaint newly selected leaders with their duties.

The group attended the Sunday school and church service in a body. Jane Fiedler, of Memorial Church, Harrisburg, and William Young, Jr., of Zion, were chairman and co-chairman of arrangements. Albert Wagaman, Zion Church, planned the worship. The Rev. H. Allan Hazen, assistant pastor of Zion, is the group advisor.

THE REV. JOSEPH M. WOODS, JR., first full-time executive secretary of United Churches of Greater Harrisburg, retired June 1 after serving 12 years. The nominating chairman, Dr. A. M. Billman, is seeking replacement.

MARKET SQUARE PRESBYTERIAN CHURCH, in downtown Harrisburg, plans to broadcast its own radio programs of music, religious services, education and entertainment soon. It will be the only such operation in the Harrisburg area.

The church has applied to the Federal Communications Commission to build its own FM broadcasting station in the church and operate from 9 A.M. until noon and from 4 until 9 P.M., according to Charles R. Baddorf, Jr., head of the congregation's radio committee.

## Emigsville and Hayshire Churches Join in Census

YORK, PA.—Churches of the Emigsville-Hayshire area conducted a community religious census on Sept. 10. Pastor Luther Gotwald, Jr., of St. Mark's Lutheran Church, Emigsville, is chairman of the committee.

Other churches involved are the Emigsville EUB and the Hayshire United Church of Christ. Approximately 1,000 homes were visited.

ST. PAUL'S (Wolf's) congregation, Thomasville, held a groundbreaking service for its

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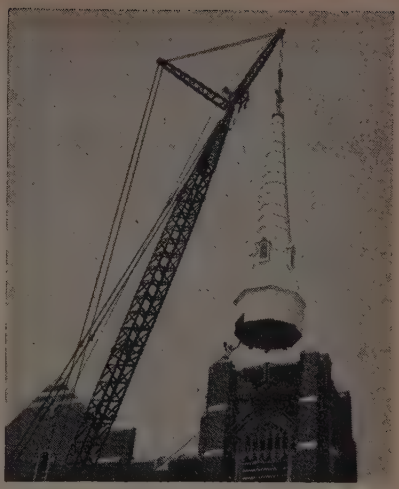
new church plant Aug. 13. Construction is to cost almost $262,000. Dr. Martin L. Tozer, superintendent of synodical missions and rural church work, delivered the sermon.

AT A PARENTS' NIGHT Aug. 22 the new kindergarten of Zion Church, Glen Rock, enrolled 24 children. Teachers were selected and schedules announced.

Open to all denominations, the school will operate on the public school calendar and be in session 9 to 11:30 A.M. The program includes opportunities for religious growth, helping children to make social adjustment and assume responsibility.

AN OPEN HOUSE was held between services the morning of July 23 in Christ Church to mark the completion of the new air-conditioning system in the nave. The facility was purchased through the establishment in 1958 of a Thanksgiving and Memorial Fund to which unsolicited contributions from members and honoraria of the pastors were directed.



Crane hoists 113-foot white porcelainized spire to position atop Grace Church, Red Lion, Pa. Illuminated at night, new spire is topped by a golden cross. Dedication service was in July.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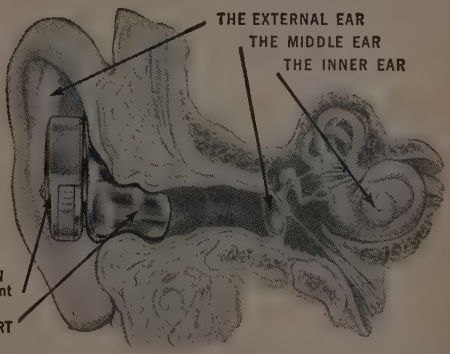


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**PA.: YORK . . .**

MORE THAN 400 members of the congregation of St. Paul's Church, along with ministerial, city and civic leaders, honored Dr. Chester S. Simonton, retiring pastor, and Mrs. Simonton, at a reception in the church July 26. Dr. Simonton retired June 30 after almost 20 years in the pastorate.

DR. DWIGHT F. PUTMAN, synod president, preached at the morning worship, July 30, in Zion Church, Glen Rock. This visit, a surprise to Pastor K. D. James, was arranged by leaders of the congregation to honor him on the 25th anniversary of his ordination. Pastor and Mrs. James were also observing the 25th anniversary of their marriage.

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**PA.: WILKES-BARRE**

## Gouldsboro Congregation Marks 85th Anniversary

By CALVIN E. HUMBERT

WILKES-BARRE, PA. — Grace Church, Gouldsboro, the Rev. E. R. Zvirbulis, pastor, celebrated its 85th anniversary on Aug. 13. It was the commemoration of the cornerstone laying in 1876.

A history of the congregation and its accomplishments was read by Mrs. John Snyder. Greetings were brought by the dean of the Scranton-Wilkes-Barre District, the Rev. G. W. Fritch, and Dr. J. F. Stolte, pastor emeritus, who served 1911-15.

Letters were received also from two former pastors, the Rev. E. O. Steigerwalt, Los Angeles, Calif., and the Rev. W. L. Angelo, Woodstown, N. J.

This congregation has given three sons to the ministry: the late Rev. G. F. Rhodes, the late Rev. A. L. Smith, and the Rev. R. A. Flower, pastor of Zion Church, Turbotville, Pa.

ZION CHURCH, Nesquehoning, had its pews refinished by two members. The church also installed a new heating plant.

## Shavertown Girl in Africa, Exchange Student for Year

MISS MARILYN ECK, active member of St. Paul's Church, Shavertown, is spending a year in Bulawayo, South Rhodesia, as a foreign exchange student sponsored by Rotary International. High school seniors in the top section of their classes and active in school affairs are eligible.

Out of 14 students representing District 741 Rotary Clubs, Marilyn alone chose Africa. She sailed from Montreal July 21,

MARILYN ECK

nd flew from London to Africa Aug. 3. In Rhodesia she is the guest of Dr. D. H. Thompson, who is taking her on a holiday rip to Victoria Falls and Bechuanaland before school starts.

Marilyn will attend a girls' school until next August, when she will return home to nter Susquehanna University, Selinsgrove. She plans to prepare for some type of oreign service.


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## *Former Campus Queen Prepares for Peace Corps Duty*

DURING HER college days, a Lutheran student named Carolyn J. Ekdahl exhibited a keen interest in the international aspects of education by heading fund-raising efforts for the foreign student exchange program.

Today, Miss Ekdahl is expanding that interest by preparing herself for a Peace Corps teaching assignment in the Philippines.

Miss Ekdahl, a 1960 honor graduate of Augustana College at Rock Island, Ill., is one of the first young Lutherans to be accepted in the Peace Corps.

On July 31 she started a seven-week training course at Pennsylvania State University. This will be followed by a one-month orientation program in the Philippines after which she will assume her teaching post.

LIKE MANY other young Lutherans who undoubtedly will accompany Peace Corps teams to foreign countries, Miss Ekdahl is taking part in the program as an individual and not as a member of a church project.

Lutheran churches in America have not made a decision as to whether any of their overseas projects should be formally related to the government program.

National Lutheran Council leaders have discussed the question with representatives of the Lutheran Church—Missouri Synod, and the NLC currently is making a study to determine the feasibility of possible co-

**CAMPUS QUEEN . . .**

operative relationships with the new government agency.

While the possibility of such a formal relationship is under discussion, however, it is realized by church leaders that many individual Lutherans will take part in Peace Corps activities.

Dr. Robert E. Van Deusen, Washington secretary of the NLC's Division of Public Relations, appeared in June before the Senate Foreign Relations Committee and explained the Lutheran desire to give thought and study to the question of forming a cooperative church-government program.

At the same time, he said, there is "a reservoir of good will" among church people for the Peace Corps.

AND WHILE the Corps is forming, Lutheran officials have expressed a concern for the spiritual well-being of the young members of the denomination who may become involved.

A letter written by the Rev. J. Robert Busche, assistant executive director of the NLC, has been sent to more than 8,000 Lutheran pastors asking them to survey their congregations for Peace Corps applicants.

"The church has a responsibility to the Lutheran young people who are chosen to serve in the Peace Corps," Mr. Busche said.

He said an effort will be made to inform Lutheran participants in the Peace Corps of Lutheran work in the countries where they will serve "so that they may have the opportunity of contacting their brethren and seeing them at work in other areas of the world."

Early response to the letter, Mr. Busche said, indicates many young Lutherans across the country are planning to offer their services to the new program.

MISS EKDAHL, a daughter of Mr. and Mrs. G. H. Ekdahl of Merriam, Kan., was Queen of the Augustana College centennial homecoming in 1959 and has a wide background of both academic and social collegiate activity.

In addition to holding the co-chairmanship of Friendship Fair, a fund-raising drive for the international student exchange program, she was named to the school's Representative Assembly; Aglaia, the senior women's honor society; the presidency of Phi Rho social sorority, and Who's Who in American Colleges and Universities.

## —CHANGES OF PASTORATE—

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GEORGIA-ALABAMA

FREYERMUTH, ROBERT W. Graduate student. To Advent Church, Doraville, Ga.

ILLINOIS

PLYMIRE, JAMES C. From Quincy, Ill., mission developer. To Grace Church, Monroe, Wis.

MICHIGAN

KIEFFER, ALAN J. Christian Approach to Jewish People, New York-Philadelphia area, secretary. To Prince of Glory Church, Madison Heights.

NORTHWEST

GUTTORMSSON, STEFAN. From St. Luke's Church, Bloomington, Minn. To Holy Trinity Church, LaCrosse, Wis.

KAPPES, PAUL. From St. John's Church, Bremen, Ill. To Lyons-Pell Lake Parish, Wis.

KLEINERT, HENRY B. From Midland College, Fremont, Neb., chaplain. To Mt. Carmel Church, Minneapolis, Minn.

OHIO

ALBERT, DONALD L. From Trinity Church, Wolbach, Neb. To St. Mark's Church, Ada.

BERGER, JOHN E. From Messiah Church, Newton Falls. To St. Lucas Church, Toledo.

GARNES, HERBERT S., JR. From St. Mark's Church, Van Wert. To St. Paul's Church, Alliance.

JENTSCH, HANS B. To St. John's Church, Perrysville.

LARSON, WALTER W. From Hope Church, Toledo. To Toledo State Hospital, chaplain.

MACKEY, RICHARD E. From Holy Trinity Church, Toledo, assistant pastor. To Greenford Church, Salem.

RENZ, PAUL J. From Beachtree Road Church, Atlanta, Ga. To Holy Trinity Church, Columbus.

SHELL, AUSTIN F. From Christ Church, Athens. Graduate study.

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# IN CONCLUSION . . . . . .

ONE OF THE blood-chilling aspects of this summer has been the emphasis on building family fall-out shelters. Holed up like moles behind solid-concrete walls for three weeks, families are promised that they will be able to wait out the dangerous fall-out that follows the dropping of a nuclear bomb. If a second bomb drops, of course, it means three weeks more.

Part of this emphasis has been "scare" promotion by builders who are preying on the fears of the public. One concern that usually builds swimming pools proposes to construct a fall-out shelter by turning its product upside-down. Others have similar quickie solutions for a serious problem.

More important than fall-out shelters is the kind of people who will occupy them. A survey by *Time* magazine a few weeks ago turned up at least one gallant citizen who planned to stock guns in his fall-out shelter to use against any neighbors who tried to crowd in with him. If his attitude is typical of those who will survive, some of us might prefer not to have to live in the kind of world they will create.

THE URGENT NEED of our time is to prevent nuclear war—or any war, for that matter—from happening. The Kremlin as well as the leaders of the West know that if there is war over Berlin, all of Berlin will be destroyed and so will a dozen other capitals. Yet there is threat and bluster and the ever-present danger that some unexpected explosion will trigger the whole holocaust.

Fall-out shelters can serve to remind us of another grim prospect. Mankind now has the ability to destroy itself without war. Men can poison the atmosphere through nuclear bomb explosions and pollute all water with nuclear waste. The peril has increased with the recent Soviet decision to resume bomb tests and thus to scuttle the three-year-old Geneva Conference which had been seeking a permanent ban on them. Russia's obstinacy in refusing to allow an inspection system to be set up stymied the talks, anyway.

While the conference was going on, the nations participating had suspended testing. France, not a party to the talks, had set off a couple of bombs in the Sahara. Now that the Russians are again planning to explode bombs, the United States, Great Britain, France, China and probably other nations will surely follow. Some may explode underground, but it seems only a matter of time before something goes wrong and disaster occurs.

CHURCH GROUPS have pleaded loud and long on humanitarian grounds for a permanent halt to nuclear explosions. They have pointed out that already stockpiled are enough bombs to wipe out most of the world. They have justly called for moral leadership by responsible nations in holding back the dangerous arms race with its terrific cost. If one nation refuses to show regard for human safety, the United Nations may be our final hope for some kind of international control.

People who find their chief sense of security in concrete walls may count as a wise investment the money spent for fall-out shelters. Even so, they are invited to join their labors and prayers with those who still hope the shelters can stand as monuments to a needless fear.

—ALBERT P. STAUDERMAN

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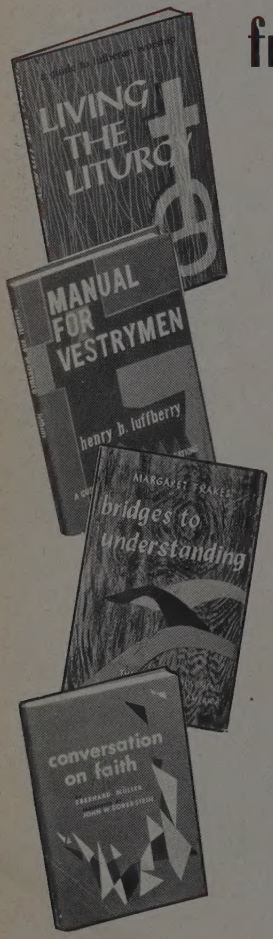


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